

Religious Miscellany.

"Say ye to the daughter of Zion, behold, thy salvation cometh."

No. 2.

CARLISLE, AUGUST 1, 1823.

Vol. II.

From the Rev. Dr. Morrison. Canton, China, Oct. 10, 1822.

On the 2d of June, 1822, it pleased Almighty God to remove from our lower world my friend and colleague, Dr. Milne. My lamented friend did not live to see the whole Bible printed in Chinese. Disease arrested his progress in the midst of a revision of the last two books; these were sent up to me to prepare them for press, which I have done, and returned them to Malacca, to be put into the hands of the Chinese printers, under the care of Mr. Hutmann.

In February or March, 1823, I purpose to go down to Malacca, for a season, to arrange with the brethren there such affairs as the Death of Dr. Milne has made it necessary to settle.

Great is the loss to this mission which the removal of that faithful, devoted, and successful Chinese Missionary has occasioned. His attainments in the difficult language of this great empire were eminent. His whole soul was in his work. Few have made so rapid a progress as he did in the language, and in a comprehension of the opinions of the Chinese, which he studied assiduously, for the purpose of conveying the truths of the Gospel to their understandings and their hearts.

But our great Lord and Saviour, the Head of the Church, who has all power in heaven and on earth, depends not, for the spiritual conquests of his kingdom, on any human arm. Silence and resignation became us all, under those occurrences which appear most afflicting and disheartening. May he be pleased to raise up other zealous servants, and by the outpouring of his Spirit, prepare this great nation for

the glad reception of the truth. His word shall not return void, it must ultimately produce the desired effect. Under this conviction, I do now, in the name of all who shall in China hereafter be benefitted by the Bible, return thanks to the Bible Society, for the generous pecuniary aid they have given towards translating, printing, and distributing the Chinese Scriptures.

CONVERSION and Baptism of two young Jewish Rabbies.—THE following remarkable account of the recent conversion and baptism of two Jewish Rabbies of Poland, who travelled 1300 miles for the purpose of receiving Christian instruction, has been transmitted to us by a valuable correspondent, who was at Berlin at the time of their arrival, and of their subsequent admission into the church.

April 7th, 1823.

Notwithstanding that five Missionaries had labored at Berditchef a town of Russian Poland, no fruits of their labors appeared, and they were wholly discouraged. All left the place: at that instant two young Jews breeding up to rabbinism, and, as usual, advantageously married, who had had intercourse with some of the Missionaries, abandoned every thing for the cross of the Messiah; and being advised by Mr. Moritz to go to Berlin, because a place of Christian refuge for Israelites since the formation of the Society there, they repaired thither, but, on account of their deviations from the strait line of road, which they found it necessary, or deemed it expedient to make to effect their purpose, by a journey through Memel of 1300 miles, reaching Berlin early in the last autumn. They obtained there religious

instruction, distinguished themselves greatly by their piety, humility modesty, and industry, and were publicly baptized there early in the spring. Their Royal Highnesses the Princes, the three eldest sons of his Prussian Majesty, and many persons high in rank and office, were the sponsors. The testimonies in favor of their sincerity, from all those who had any intercourse with them, were strong and unanimous; and the evidence of facts entirely corroborates it. They sacrificed wives, children, fortune, home, reputation, and esteem and love of friends; beginning their new and uncertain career by such a journey, as alone was enough to terrify men bred up so helpless and ignorant of worldly things as the rabbies are; for these young men, for instance, had not even been allowed to learn the language of the land of their birth and residence, being still wholly ignorant of the Polish speech. They are learning the trade of bookbinders, and it is proposed for them to set them up as bookbinders and stationers, and possibly as teachers of the German language, of which they had already some knowledge, through the Jewish vernacular jargon in their native town, to which they willingly assent.

U. FOREIGN MISSIONARY SOCIETY.

SENECA MISSION.

[In the first part of this Journal is recorded, an addition to the school of an intelligent boy, sixteen years of age. He had been placed by his relations, under the care of a young man, with a request that he should receive education. He is of the Mohock tribe of Indians, which reside on Grand River, Upper Canada. With him came another boy who had formerly been a member of the school, but had returned home on account of sickness.

[An Indian Hymn Book, prepared by the teacher, Mr. Young, was announced as having arrived at the station, and ready to be delivered to those who desired to have one. On

hearing some of them sung, the Indians were much pleased, and pronounced them "very good."

[Several Chiefs, who have for some time past, been seriously impressed with their situation as sinners, have been the subjects of much attention on the part of the Missionaries. The following extract from the journal will shew what interest has been taken on their behalf.]

Conversation with some of the pious Chiefs.

Sabbath, March 30.—An opportunity was offered before preaching this morning, to consult the feelings of four of the natives, more particularly, in regard to their uniting themselves with the Church of Christ. In addition to the frequent opportunities which have been presented for catechising these persons for more than a year past, it has been made a special object of attention by the minister to visit them at their own dwellings, and to spend the greater part of a day in conversing with them expressly on this subject, *with one exception*. Unexpected circumstances have occurred, from time to time, so as to prevent any direct conversation with him on the duty of covenanting with God and his people. It was thought best to begin with him first alone. He said "it was true that hindrances had been thrown in the way of my speaking to him directly on that subject, and he had frequently thought that perhaps this was an indication from God, that he was not worthy of so great a privilege. He felt it was just in God to reject him, for he knew he was an unworthy and sinful creature, and should he be left to perish in his sins, God would still be just." On thus saying, he wept freely. He afterwards said that his whole trust was in depending on the mercy of God, though Christ Jesus; and if I thought, as one appointed to direct the ignorant and strengthen the weak, that his union with the Church of Christ

might be attended with good, he should raise no objections. The others were then called forward, and questioned with respect to their determination of giving themselves wholly up to the Lord, if it were his will. They all expressed their unworthiness, but still desired to acquiesce in the will of God, whatever that might be. Next Sabbath week was appointed for their baptism, and for entering into solemn covenant with God, and a meeting appointed for the candidates on Wednesday next, at the Mission house, for further conversation on this important business.

Wednesday, April 2.—The candidates for baptism came according to promise. The meeting commenced with prayer, after which a plain and friendly conversation was held with them on the important nature of that warfare on which they were about to enter, and the peculiar obligation which would devolve on them to be the Lord's. They expressed the liveliest gratitude for what they learned; and it is, perhaps, sufficient to say that their whole conversation and deportment was highly gratifying.

[On Saturday evening previous to the time appointed for administering the ordinance of baptism to the candidates, a number of people met with them, for the purpose of religious worship. At the same time a Mission church was organized. We extract from the journal the exercises which took place on the day following.]

First Communion Sabbath.

"Sabbath, April 13.—A delightful spring morning—truly emblematical of that Sabbath of joy and rest which remains for the people of God; when saints shall no more drink of the vine here, but when 'Jesus shall drink it new with them in his Father's kingdom.' We enjoyed a precious season of prayer this morning, in view of the solemn duties of the day now before

us. 'Truly, God is good to Israel, even to such as are of a clean heart;' 'O! Lord God, purge us with hyssop, and we shall be clean; wash us and we shall be whiter than snow.'

"About 12 o'clock the people had generally collected to view the solemn feast, every thing having been arranged the day previous. Discourse, 1 Cor. vi. 20. 'For ye are bought with a price, therefore glorify God in your body & in your spirit, which are God's.' After sermon the candidates were called forward and questioned on some of the plainer doctrines of the Bible, & as to the sincerity of their desire to devote themselves to God in that covenant which is well ordered, & sure in all things. After expressing their assent, the nature of baptism was explained more fully to their comprehension. They then knelt down one by one, and were baptized in the name of the Father, the Son, and the Holy Ghost. Their Christian names are severally *James Stevenson, Seneca White, Tall Peter*, and *John Seneca*, all respectable young men, and all chiefs excepting the last. The audience was still, and apparently solemn; and though consisting of 150; nominally heathen, they conducted with as much solemnity and order as could reasonably be expected, considering their ignorance, most of them having never witnessed any thing of this kind before.

"Now thanks be to God and our Father, that he has planted an infant Church in this heathen land. 'Look down, O Lord God, and visit this vine, and the vineyard which thy right hand has planted, and the branch which thou madest strong for thyself. Let thy hand be upon the man of thy right hand. So will we not go back from thee; quicken us, and we will call upon thy name. Turn us again, O Lord God of Hosts! cause thy face to shine, and we shall be saved.'"

AMERICAN BOARD OF COMMISSIONERS.

The Prudential Committee, in the last Herald, have laid before the public a representation of the wants of the institution, and of the expected demands upon its Treasury. Since the first of September last, it has been found necessary to pay from the Treasury nearly \$10,000 more than has been received in that time—the amount received during the last three months is less by \$5,800 than the amount received during a similar period, ending with June 17, 1822. The enlargement of the Sandwich Island and Palestine Missions, creates increased expenditures—and a mission *must* be undertaken to South America;—the present is the favorable moment for ascertaining what may be done there, and for attempting to Christianize that vast region of moral darkness.—Ministers and private Christians are earnestly called upon to consider whether the cause does not demand special efforts—whether they have done all that the Saviour has a right to expect from them—and if they have contributed themselves to the extent of their power, whether they have done what they could to bring others to the same devoted standard of duty.

The address concludes with a solemn inquiry submitted to the mature reflection of the christian community; “What is to be done that the American churches may exert all their influence upon the heathen world which may be expected of them, when their number, their strength, their peculiar privileges, and the magnitude of the cause are considered?” A monstrous question! Let every Christian weigh it well.

Origin of the American Board of Commissioners for Foreign Missions.—In a review of Mrs. Judson’s History of the American Baptist Mission to the Burman empire, published in

the N. York Christian Herald, it is represented that Mr. Judson’s first exercises and movements in relation to becoming a missionary to the heathen, was probably the first link in that chain of great events which led to the organization of this Board, so remarkable for its labors, its zeal and its success. At the time he first conceived the idea of becoming a missionary amongst idolaters, there was in America no Society to whom he could offer his services. He therefore “wrote to the London Missionary Society, and received a favorable reply. In the mean time he was joined in his plans by Messrs. Nott, Newell, and Hill, whose joint letter to the Massachusetts Association of Ministers was the origin of an institution, since so conspicuous in the missionary field, the American Board, &c. By this Board he was sent to England on an expedition of inquiry and counsel, and on his return was permitted to realize the enterprize he had so long cherished in his wishes and prayers.” Whilst we would bless God that he has crowned the faithful labors of this missionary with so much signal success, we cannot fail to recollect with deep regret, the attempts which were some time since made to injure the fair fame and spotless character of this devoted servant of the cross.—These attempts, however, chiefly made by the medium of unmanly and unsupported inuendoes, whilst they have reflected shame on their authors, have not injured him; but rendered him the object of more ardent affection and of more unwearied support.

Watchman.

WAR AND COMMERCE.

It is estimated that more than a million of bushels of human bones were imported last year from the continent of Europe into the port of Hull. The neighborhood of Leipsic, Austerlitz, Waterloo, and of all th

places, where, during the late bloody war, the principal battles were fought, have been swept alike of the bones of the hero, and of the horse which he rode—Thus collected from every quarter, have been shipped to Hull, and thence forwarded to the Yorkshire bone-grinders, who have erected stream-engines and powerful machinery, for the purpose of reducing them to a granular state. In this condition they are sent chiefly to Doncaster, one of the largest agricultural markets in that part of the country, and are there sold to the farmers to manure their lands. The oily part gradually evolving as the bone calcines, makes a more substantial manure than almost any other substance, and this is particularly the case with human bones. It is now ascertained beyond a doubt, by actual experiment upon an extensive scale, that a dead soldier is a most valuable article of commerce; and for aught known to the contrary, the good farmers of Yorkshire are, in a great measure, indebted to the bones of their children for their daily bread. It is certainly a singular fact that Great Britain should have sent out such multitudes of soldiers to fight the battles of this country upon the continent of Europe, and should then import their bones as an article of commerce to fatten their soil! *Investigator.*

CHRIST AND MAHOMET COMPARED.

Go to your natural religion, lay before her Mahomet and his disciples arrayed in armor and in blood, riding in triumph over the spoils of thousands who fell by his victorious sword. Show her the cities which he set in flames, the countries which he ravaged and destroyed, and the miserable distress of all the inhabitants of the earth. When she has viewed him in this scene, carry her into his retirements, show her the Prophet's chamber, his concubines, and wives, and let her see his adulteries, and hear

him alledge revelation and his divine commission to justify his lusts and his oppressions. When she is tired of this prospect, then show her the blessed Jesus, humble and meek, doing good to all the sons of men, patiently instructing the ignorant and the perverse. Let her see him in the most retired privacies, let her follow him to the mount and hear his devotions and supplications to God. Carry her to his table, to view his poor fare and hear his heavenly discourse. Let her see him injured but not provoked; let her attend him to the tribunal, and consider the patience with which he endured the scoffs and reproaches of his enemies. Lead her to the cross, and let her view him in the agonies of death, and hear his last prayer for his persecutors—"Father, forgive them, for they know not what they do." When natural religion has viewed both, ask which is the Prophet of God? But her answer we have already had, when she seen part of this scene through the eyes of the Centurion who attended at the cross; by him she said, "Truly this was the Son of God."

REMARKS ON THE SOVEREIGNTY OF GOD, IN REFERENCE TO THE ENJOYMENTS OF BELIEVERS.—Henry F. Burder; *London.*

There are Christians, and there are Christian Teachers, who entertain some views of the Divine Sovereignty, which, appear to have a very discouraging aspect on the spiritual enjoyments of believers. They conceive, that in the administration of the kingdom of grace, God by a pure act of sovereignty, frequently withdraws from his people the light of his countenance, and suspends the joys of his salvation, when no cause of that withdrawalment, or of that suspension is to be found on their part. To my mind these ideas appear to be unworthy of the divine character, and irreconcil-

able with the tenor both of the promises of divine influence, and of the injunctions to rejoice without ceasing in the Lord. On this point my views precisely coincide with those of a valued and enlightened friend, whose words I will take the liberty to adopt; * "If we are destitute of Christian comfort and joy, it is I think, of essential importance, to have the conviction deeply impressed on our minds, that *the cause is in ourselves—entirely in ourselves.* It is not God that withdraws from us, but we that withdraw from God. When we have withdrawn, indeed, and by our backslidings deprived ourselves of the 'joy of the Lord,' and of the light of his countenance,' he may make us to feel our folly and our sin, by refraining for a time from restoring it. But still let us remember that the cause is in us: and that in every instance in which the effect does not arise from bodily or mental disorder, the cause is in its nature, criminal. The manner in which some have spoken and written respecting the want of religious comfort as arising from the *sovereign hiding of God's countenance*, while I am satisfied that it is not, at least in general, their intention to deny that there is a cause, and that that cause is sin in us, has yet frequently appeared to me too much calculated to produce and to foster an impression of a different kind; to lead us, when in this situation, or when we see others in it, to look upon ourselves, or on our fellow-professors, rather as *tried* in the course of divine providence, than as decidedly 'sinning against our own souls;' and thus in either case to *pity* rather than to *condemn*."

In Toland, Ct. 106 persons have recently united themselves to the Congregational and about 30 to the

* Dr. Wurdlaw in his discourse on the influence of the Holy Spirit. [Lon. Meth. Mag.]

Baptist and Methodist churches. In Killingly, 105 have recently been admitted to the Baptist, and between 40 and 50 to the Presbyterian church. *Remembrancer.*

CARLISLE, AUGUST 1.

SABBATH SCHOOLS.

We publish to-day the address of a committee of the "*Sabbath School Association of Carlisle*," to the friends of that institution, on the present situation of its concerns, and respecting measures lately devised for its prosperity. This school has been in operation since 1816. Owing to some cause or causes, it has lately fallen into a languishing condition. The burthen of the school during this period, had devolved on a few individuals, without any, or very little assistance from those to whom they might have looked with confident expectations; and this may be one very prominent reason of its decline. But roused from the lethargy into which they had been carried, they have at length taken effective measures to restore it to its primitive standing, with regard to number and respectability. And, guided by experience, and stimulated by reanimated zeal for the salvation of souls, we cannot but look with some certain expectations, of seeing great good resulting from the effort. We recommend a perusal of it to those to whom it is addressed, and hope they will duly consider, and attend to the call.

We would recommend to the attention of our young readers, a communication on the subject of a "*Young Men's Missionary Society*."—And to our readers generally, some enquiries respecting the effects which flow from revivals of religion. It is to be hoped some strict observer may reply to the inquiries of our correspondent, as we think them very important, and should be answered with precision.

TO THE FRIENDS OF THE CARLISLE SABBATH SCHOOL ASSOCIATION.

In addressing those who are concerned for the prosperity of the cause of Sabbath schools, through the me-

dium of a public print, our motives, we trust, will not be imputed to arrogance; and the liberty we have taken, give rise to unpleasant sensations. In calling the attention of the enlightened public to this interesting subject, it is not our design to amuse the imagination by flights of fancy, nor to entertain the admirers of novelty with a recital of strange events; but simply to give a plain statement of facts, the importance of which, we are fully assured, will meet with a merited approbation. To eulogize the Sabbath school system, might in the present advanced stage of its progress, be deemed empty declamation. It needs not the embellishments of rhetoric to record its merits. The songs of the youthful wanderer, whose feet it has reclaimed from the thorny paths of vice; and the triumphant shouts of the departing spirits prepared by its influence for the mansions of the blessed, proclaim its praise, in strains too melodious for the orators skill to equal, or the musicians harp to imitate.

The present age can boast of but few plans, whose influence has been more widely extended, and whose progress has been more eminently blessed by the smiles of heaven, than that of Sabbath schools. But a few years since, it was but a little fountain, the stream of which was scarcely perceptible; but at length having swollen to the majesty of a river, it rolls its waters in a thousand channels, to enrich and fertilize the nations of the earth. In Great Britain no less than six hundred and fifty thousand precious youth; and in our own country upwards of one hundred thousand, are seen on each Lord's day morning, crowding the gates of Zion, in search of the knowledge that cometh down from above.

Is not this the work of God? Yes! although the unfeeling infidel may laugh, and vent his spleen in sarcasms,

the system of Sabbath Schools shall constitute a prominent wheel in that mighty engine destined by the decree of heaven to connect the world.

But whilst we view with pleasure the rapid progress of the cause of Sabbath schools, and rejoice that we have the privilege of aiding in the noble undertaking; we are nevertheless, in reviewing that portion of the work committed to our care, constrained to acknowledge, that though we have gone forth with weeping, bearing precious seed, we have not as yet been permitted to return, bringing our sheaves rejoicing. Why is it, that in a school of seven years standing—watched over with pious solicitude—and oft borne with all the tenderness of parental affection, to the throne of Sovereign Grace, so little good has been done? Why is it, that of nearly one hundred precious souls, committed to the care of the Carlisle Sabbath School Association, so very few can be selected, on whom the teachers can look, and say with a smile of exultation “behold the children whom the Lord hath given us?” Why is it, that from one Lord's day to another, the christian's ear is stunned, and his morning and evening devotions disturbed, by the noisy groups of neglected youth, who as yet have never crossed the threshold of a Sabbath school? bear with us, and we will tell you. Whilst the guardians of the Carlisle Sabbath School Association, are fully convinced, that although a Paul might plant, and an Apollas water, yet the increase is entirely of the Lord, and are deeply sensible, that their want of success is owing in part to themselves; they are nevertheless from considerations founded on fact, compelled to impute the principal cause, to the many discouraging circumstances under which they have labored. The first source of discouragement, which we shall mention, and one which has been a

mighty barrier to the progress of our schools, has been, that *want* of *interest*, manifested by the people of God, in its prosperity. From Sabbath, to Sabbath, and from year to year, the teachers are permitted to pursue their lonely work unnoticed and unassisted. Not a prayer is heard on behalf of the school, nor a word spoken to the children on the concerns of their souls, but what comes from the well known lips of their anxious instructors.

Not even an *occasional visit* is ever paid us, unless from a passing stranger, and with the exception of one or two individuals, to animate the teachers to their duty, and show them that there are some concerned for their success. Is not this strange? Does such conduct evince those tender sensibilities, which oft vent themselves in deep felt sighs over perishing souls? or is it in the spirit of the resolution, "for Zion's sake I will not hold my peace?" But why do you complain, may some one say? what have others to do with your school? We reply, that Sabbath schools are *the property* of the church; and if so, should not the *members* of the church, and particularly the *fathers* in Israel, and *all* those who know the value of the soul and the difficulties attending its conversion, cherish a tender solicitude for their prosperity? If this concern was cherished it would soon appear in the conduct; and until it does so, we are disposed to doubt its existence. And notwithstanding all this, there are not wanting ENQUIRERS, who in a true philanthropic spirit, ask "what we are doing." If such would occasionally "come and see," they would be saved the trouble of asking. Another cause in the way of our prosperity has been a want of teachers. This may appear strange to many; but yet it is no more strange than true. There are at present, and have been for years past, but very few, who are willing to make the sacrifices, and endure

the fatigues of regular teachers. It is true, that when to be a Sabbath school teacher was in *fashion*, numbers flocked to the standard; but as soon as their curiosity was satisfied, their zeal like the morning cloud, disappeared. Sabbath school teaching is dry work to those, who are strangers to a life of holiness; and no wonder, for the carnal mind is enmity against God. Where the blind lead the blind, both will fall into the ditch. We fondly hope, that those who are interested in the work, will lay the matter seriously to heart; and to all such, we sincerely say, "come over and help us."

A third source of discouragement, has been the want of funds. In order to secure the great objects of a Sabbath school, a variety of books are necessary. Of these, many of the children are entirely destitute; and have no means of procuring them; and the only resource, which the teachers have had of supplying such, has been a small subscription of about twenty subscribers. This circumstance has been exceedingly embarrassing, and rendered it almost impossible to secure the general welfare of the school.

The two first of these obstacles, we know can, and, we trust will be, shortly removed; and to remedy the last we have adopted the following plan, which we lay before all who are friendly to the cause, and earnestly request their concurrence.

We have resolved to establish a Library, which shall be considered as the permanent property of the school. The library shall be under the care of one of the teachers; whose duty it shall be to preserve all the books, belonging to the society, and at stated periods give them out to such members of the school, as shall be authorised by the teachers to receive them.

To this library all the members of the school shall have access, and on

presenting a ticket from their respective teachers, shall receive, for a limited time such books, as they may think proper. By thus having a variety of books, suited to the different capacities of the children, and of which all the members of the school may have the privilege of reading, a fund of information will be diffused throughout the school, which otherwise could not be obtained. For the establishment of this library, we are dependent entirely on the benevolence of the friends of the institution: and we therefore earnestly solicit their assistance.

All donations in money shall be thankfully received, and will greatly facilitate the teachers in securing the object in view: and such persons, as shall present to the library, books calculated to lead the youthful enquirer to the hope of the gospel, or store his mind with useful information, will do much to help on this labor of love. A committee, in the course of a few weeks, will wait on the respective families, residing in the different parts of the town, to receive contributions either in money or books, from all such as may favor the plan proposed: and should our hopes be realised, and the plan suggested, meet with approbation, we hope that our school, through the blessing of God, shall prove a fountain of health both to the church, and the community at large.

PETER B. SMITH,
JOHN HOLMES AGNEW,
DANIEL M'KINLEY. } Committee.

YOUNG MEN'S MISSIONARY SOCIETY.

Messrs. Editors,—I have read with much interest your own remarks and those of your correspondent G., on the subject of forming in this place a Young Men's Missionary Society. I must confess that my own opinion of the young men of our borough was that of your friend. I hope that I have been deceived, and that their

advocate, with whose sentiments G. has favored us, will not have to blush for having espoused their cause. The pious young men will doubtless contribute, both of their time and substance, to such a benevolent object as that of sending the gospel to the perishing heathen. I do not know that I would be justifiable in entertaining a doubt with respect to *them*. For *surely* if they have been brought to see the value of their own souls, and feel a concern for their salvation, they must be anxious to rescue from perdition such as are perishing in every direction around them. It is the veriest absurdity to suppose the contrary. They must be actuated by *love* if they are christians, and love too *for the souls of men*. They profess to love God, but I cannot understand *how* they can love God and *not* the souls of men—*how* they can love the blessed Saviour and *not* endeavor to promote his cause. Their good wishes, nay, their prayers *cannot* be withheld, but what sort of benevolence must it be if it stops here? It is that sort of love which says to the unhappy sufferer, "Be thou warmed, be thou clothed, be thou fed," and contributes nothing but *words* to his relief. If there is love there will be effort, and therefore as I am bound to believe from their professions, that many young men of our place are truly born again, I feel persuaded that an appeal to the benevolence of their hearts with regard to the heathen will not be made in vain. All that is wanting I should think, is for one to lead the way;—many will follow, and many too, I hope, of those who have not yet professed the religion of Christ. I cannot think that even they are altogether deaf to the cry of the poor heathen and savage for help. There is more of public spirit among the young men of this place, than among the fathers and grand fathers. I am a young man myself, and it has often

grieved me to see with what apparent unconcern and indifference measures of public utility are contemplated by the more advanced and influential men among us. There appears to be no concern, nothing like unanimity among them, and therefore nothing is, and nothing can be done by them. By far the greatest part of them must be individually conspicuous and important actors in any and every plan proposed for the public weal, or they will oppose it. I hear that in some of the congregations the same spirit prevails and that their interests have consequently languished. I do not think that there is such a spirit of pride and such a mighty effort after a sort of nobility—standing and influence, among the young men of the place as prevails among their fathers. What ever other cause may prevent co-operation and union, in this matter among the young men, I do not think that this baneful spirit, which frustrates so much good, will operate. I feel anxious for my own part, that something should be done, and that without delay, and hope very shortly to hear of some measures having been taken for the formation of a Young Men's Missionary Society, in the borough of Carlisle. H.

For the Miscellany.

ON THE INFLUENCE OF REVIVALS OF RELIGION.

MESSRS. EDITORS,—We are often favored with accounts of revivals. Few weeks pass without one or more being reported. In the late narrative of the state of religion within the bounds of the general assembly of the Presbyterian church in the United States, we have a very encouraging report of revivals in a number of congregations in almost every one of near 30 Presbyteries. Considering these as bearing the marks of a genuine work of grace, they are well cal-

culated to excite lively emotions of joy in the hearts of christians, and to cause abundant thanksgiving to the God of all grace. In the detailed accounts, however, of these revivals of religion, it may perhaps be considered as no small defect, that scarce any notice is ever taken of the salutary effects, which such events produce on the morals of the happy subjects; of their influence to promote the interest of morality, of truth, of justice, and of honesty. Will it be regarded as a mark of illiberal jealousy and suspicion, to suppose that among the multitudes who, in these revivals, have experienced a gracious change, there were some, if not many, who made little conscience of speaking the truth, of acting uprightly in their dealings with others or regulating their conduct by the golden rule, "all things whatsoever ye would, that men should do to you, do ye also to them," not to mention other immoral characters? And will not the conversion of such be productive of, and manifested by, a practical reformation in these things? so that the question, said to be put by an eminent man on receiving a report of a remarkable revival in some section of the country seems far more impertinent. "Are the people become more honest? Are they more careful to pay their debts?"

To depreciate, or to represent as of little moment, the feelings, the exercises, the professions, commonly stated in the accounts of revivals, would entirely betray too great indifference or disregard to religious appearances. For persons to be awakened to a deep sense of their sinful and miserable state by nature, to feel a distressing anxiety to be delivered from it by an interest in the Saviour, to see their need of him for salvation, to have a joyful hope in him, to be inclined to pray, to read the Bible, to attend meetings for prayer and conference, and public ordinances, and, as the re-

sult, to make a public profession of religion, by going to the communion table;—surely these things are not to be spoken against; they deserve to be held in due respect. Nevertheless, unless they be accompanied by a practical regard to the weightier matters of the law, judgment, mercy, and faith, or fidelity in performing promises, they cannot be viewed as decisive, unequivocal evidences of a saving change of heart. “What does the Lord thy God require of thee, but to do justly, love mercy, and walk humbly with thy God.” Even a public profession of religion by partaking of the Lord’s supper, which seems to be regarded by many, as the test or proof of the gracious character of those religious movements, distinguished by the name of revivals, cannot justly be considered as of itself, entitled to the honor assigned to it. For the Amen, the faithful and true witness, has assured us, that the plea of those for admission into the kingdom of heaven, who could say, we have eaten and drank in thy presence, will not be sustained. That the disciples of Christ should honor him by a professed subjection to all his laws and institutions does not admit of a doubt. To refuse to do so, is an implied contempt of his authority. But let none trust in a public profession, as a sufficient evidence, that they know the grace of God in truth, except this grace teach them effectually, “to deny all ungodliness and worldly lusts, and to live soberly, righteously, and godly.”

Very general complaints are made of the little sense of moral obligation apparent among many professors of christianity; how little conscience they make of fulfilling their engagements, of acting up to their promises, or paying their subscriptions; how little regard is shewn to the plain rule of duty, “owe no man any thing, but love one another.” Hence the ne-

cessity of bringing suits to recover money due. It may be impossible in the present state of society, for persons to avoid being occasionally in debt; but surely nothing less can be included in the rule quoted, than that professing christians should consider themselves indispensably bound to discharge all just debts without reluctance or needless delay, nay, with great punctuality. And to enable them to do so, they ought to avoid all superfluous expense, and not think themselves at liberty, when at any time they have it in their power to pay what they know they owe to others, to neglect doing so; for, contrary to the laws of love, this would be doing ill to their neighbors.

It has been remarked by some who remember how it was in this country 30 or 40 years ago, that the principles of honor and honesty, which should influence men in their social intercourse and dealings with one another, appear to be much less regarded in the present time than at the period referred to; that to such as run in debt, defraud their neighbors, and violate the confidence placed in them, no such stigma attaches as did then. But be this as it may, can those be said to live godly, who are not concerned to do justly alway. The interests of morality and religion are inseparable. At least we may say, that though there may be a species of morality, without religion, as men may be found strictly honest, just and honorable in their worldly transactions, men of integrity in that respect, who neglect the duties of piety and devotion, yet religion cannot exist without morality. Love to God, which is the animating principle of true religion, is always productive of love to man. Without the last it is vain to pretend to the first. Godliness and honesty are connected in the description of the christian life. “That,” says Paul, “you may lead a

quiet and peaceable life in all godliness and honesty."

The object of these remarks is not by any means to disparage revivals of religion, and the good effects of which they are productive in leading their subjects to a more serious and regular attention to religious duties, personal, family, and public, out to elicit information, when it can truly be given of their influence on the reformation of manners and the advancement of the interests of morality. To cultivate the moral virtues, and to practice the social and moral duties, are necessary to the christian profession. F.

Carlisle, July 22, 1823.

For the *Miscellany*.

REPUTATION.

The value of reputation, and the high price men are used to set upon it, is evidently seen by that care and caution, by that disregard to toil, and voluntary endurance of the greatest labor and fatigue, which is frequently submitted to with cheerfulness, to obtain and secure it. We have many instances, to shew, that health, and life, and friends, and fortune, have not been deemed so valuable; have been readily given up for the preservation of that good name, which is rather to *be chosen than great riches*, and which is *better than precious ointment*. And indeed as reputation is the grand cement of all worldly transactions, one cannot wonder at a regard being cherished for it, the most high and venerable; since it is this which gives us credit and esteem in the general, and particularly endears us to those with whom we are more intimately connected. It is valuable too on another account, as it is for the most, the genuine fruit of our own good and proper conduct, and therefore the source of true joy to our conscience, witnessing to the sincerity and uprightness of our conversation

in this world; in which view it is a kind of earnest, a pledge of that future applause, which the truly virtuous and pious may one day expect from the mouth of him who is unerring in judgment and decisive in his sentence. But, as a regard of this good reputation may sometimes lead us into error by mistaking the great end of it, or expecting it from the wrong object, it may be proper to shew what a good reputation truly is; how far a regard to it is useful and necessary, and what is the proper behavior when it is falsely and injuriously treated: while we show, on the other side, what dreadful consequences, follow from a disregard to it and from a loss of it, through ill behavior, and what in such a case, is the proper conduct.

First, then, let us consider what a good reputation is. Now a good reputation is, for the most, the consequence of a good and proper behavior in life. There are, it is certain, some exempt cases; actions may be misrepresented or misunderstood, especially the actions of those who are in higher spheres and whose motives for acting can neither easily be discovered nor made known with safety. But, in the general men are just to each other and an unblameable conduct will, for the most part produce a good name. But then let us remember that a *good name or reputation* which hath respect only to man, is not that which the scripture means. God is the judge of our conduct as well as the author of our being, and preserver of our existence. Man cannot discern the spring of our actions or the motives of our undertakings, and therefore may be much mistaken in their judgment of the goodness or badness of them; which they may denominate according to its external tendency; while God, who judgeth according to the intention, may perhaps, determine it far differently.—

How valuable such a reputation is, it is easy to discern, & also how far a regard to it is useful & necessary; it is as useful and necessary as a regard to our eternal salvation: for, unless we direct our lives by this rule, we can neither have the one nor the other. And agreeable hereto we may be soon satisfied, that whenever any thing worldly runs opposite to this true reputation and true interest, we are certainly rather to give up a regard to the world and to men's opinion of us, than a virtuous estimation in the sight of God. Our obligations to him are prior to all others, and therefore our first duty must be paid to him. And if any actions are contrary to that duty, they must be forborn, though at the hazard of the good esteem of all the world; or if any actions are agreeable to our duty to him, however opposite to our worldly interests, they must be performed, and the consequence left to the great searcher of all hearts. This may draw upon us various censures from various quarters, and on various accounts, as all distinguished virtue, in whatever sphere of life, will be calumniated. But while we act agreeable to the dictates of religion and a good conscience, we need not be concerned, but may leave our good name in the hands of God; for we can never trust our reputation in better hands; and though, perhaps, it may be overshadowed for a while by such a conduct, yet it will at length, emerge with greater lustre, like the sun from a darkening cloud. The best rule therefore to purchase, as well as to gain a good name, is always to do well; is to persevere in piety & virtue; is to go on in an even discharge of duty; and this without anxious reluctance, to leave the issue to God.

"But what if our good name be injured, what if our reputation be harmed; shall we then sit by unregarding, and suffer the shafts of malevolence

and the arrows of censure to fall all around us, without seeking some defence and holding up some shield against it?" In such a case if you are truly innocent, you have a great Avenger, an impartial Judge; and secure in the integrity of your conscience, and the uprightness of your intentions, will commit your cause to him with pleasure, and calmly await the decision here or hereafter. And it will be a great consolation to recollect, that this is an evil against which there is no preservative; innocence itself is no antidote against evil tongues: neither can greatness nor goodness secure any man from unjust calumny, which shakes the whitest virtue. Look at the greatest kings and the most holy saints? they have experienced this evil, they have complained of it, but were not able to help themselves: you have the company of the best men the earth ever bore, to mitigate any uneasiness that may arise on this account.

"Consider, what censure is in itself; mere air, idle breath which if we disregard, can never make one hair of our head white or black. Let those whose hearts are as foul as their names, be treated with the censure they have justly deserved; but do not you, who are falsely calumniated, give so much way to malice, as to pay any regard to its false and iniquitous suggestions; you cannot devise a method more certain to vex a detractor than contempt. Thus you will force *malevolence* as a wise beathen, "to drink off the greatest part of her own poison."

Consider also the extent of censure, what a poor matter it is. How far do you think this slander reacheth? perhaps through your own village, perhaps to the next, perhaps further, through the whole county in which you live? why it is very likely the next county never heard of you, and if you look further off, as soon may you suppose yourself talked of amongst

the antipodes, as in the neighboring kingdom or province. Nay, but suppose all the countries heard that slander, and your name stood rubric up on the column of unmerited infamy; what a small spot of earth is this to which that shame is confined! did you know the vast extent of this unbounded universe, you would easily see in how narrow a corner, either our glory or our dishonor can be put up, and must confess how little reason we can have to affect the one, or to be disheartened at the other.

And as the limits of slander are narrow; so is the life of it short. Wait upon the God of truth, and he will cause your light to break forth in the morning, and your *righteousness* to go before you. But if otherwise, we shall do well not to be too anxious; for our name is not only local and momentary, but soon passed over in silence and oblivion. Look at the best of the Patriarchs in the word of God; of them only it is to be remembered, that they were born, lived, begat children, and died. On the contrary, if fame should befriend us so much as to strain her cheeks in trumpeting our praises, and should extol us for our virtues and eminent qualities, *alas, how few would hear her!* and how soon would this noise be stilled and forgotten!—In short, while our chief care is to demean ourselves holily, unblameably, and conscientiously in the sight of God and men, we may well leave the rest to God, who will be sure to make his word good in spite of men or devils. “*The memory of the just shall be blessed, but the name of the wicked shall rot.*”

We are bound in defence of ourselves, calmly to expostulate, mildly to reprove, gently to urge the inquiry, and to confute it in a manner the most dispassionate we are able. This done, we are to submit, and to go on in our usual blameless manner, and there is no doubt but the force of truth,

will, at length prevail; for most assuredly, an uniform practice of religion, justice, and sobriety, a conscientious obedience to the laws of Christ, is the best method to procure, and guard our good name. An indifference to which is certainly blameworthy, and the source of many evils; as a person can scarcely be indifferent to it, and at the same time diligent to maintain that proper behavior, which is the only security of it: and therefore when we hear, as is sometimes the case, the less discerning say, “that they care not for the world, let people talk as they please, it matters not to them;” we may receive it as a bad omen; it is an ill sign; and it is too much to be feared, such a disregard to the opinion of the world ariseth from a conduct, which these people are sensible the world cannot approve, and therefore they will be beforehand, and condemn and disapprove the world. This is weak, and an inlet to much evil; for—though upon a religious principle, under the righteous discharge of our duty, and amidst the testimony of a good and applauding conscience, it may be very well to hold the opinion of the world not in too high esteem—but, through fear of worldly censure, we should be apt to fall into worldly & criminal compliances; yet for those to despise reputation who have no just title to it, and who cannot refer to God the Judge of all, for the integrity of their hearts and lives, is only to deceive themselves with a false notion, and to fall into a snare of the devil, which may be likely to entangle their souls forever. Thus have I heard some thoughtless youth express himself. But Oh! my young friend forget not the salutary admonitions of thy dearest friends. They feel for your character and reputation, and would not unjustly detract from it what they wish to add by their counsel.

For it is certain that a regard to

reputation, considered only in a moral view, is, and may be a great defence to virtue, and a good means to preserve us from the practice of vice; and if this be given up by those who have no higher principle to act by, unhappy must be the consequence. A headlong descent is made into the foul pit of sin, and when persons have made themselves so odious and abominable thereby, that the best part of their fellow creatures, are compelled to avoid and contemn them; then as the only remedy, they are ready to defy the world and care not what people say. But, alas! how sadly do they soon discern their mistake! For what is there so grievous to the human mind, what so afflicting and hard to be borne, as the contempt, neglect and abhorrence of the virtuous and the good, of all those whom we know to be the only valuable, and would wish to be the only dear to us? And such is the fatal issue of lost reputation. When your good name is gone, it is impossible that the virtuous can have any communication with you; cut off from them you must be obliged to seek society amongst those abandoned as yourselves. Evil communications soon corrupt all good manners; you grow more and more familiar with the foul face of vice. Stung perhaps with the reflection of that just disregard, which is the result of such conduct and such lost reputation, men fly to intoxicating draughts, the common resource of uneasy minds; and thus they are often plunged into the pit of vice, of infamy, and of ruin, from which it is difficult to be reclaimed: for such will not converse with the virtuous;—indeed the virtuous, for their own sakes cannot converse with them; for it is an apostolical injunction “not to keep company, not to have any familiar intercourse with men professing christianity, yet notoriously guilty of scandalous vices.” I have suggested a few hints to young

men flourishing in the prime of their youth and ready to appear on the busy stage of life, that they may look more closely into their characters. But if, notwithstanding our best and most conscionable efforts, reproach and calumny should still be our lot, we are to rest easy under the approving testimony of a sincere conscience and to persevere in the unbiassed practice of undissembled religion and virtue.

ADMONOTOR.

PALESTINE MISSION.

Mr. King, one of our Missionaries to Palestine, thus writes to a friend in Charleston, S. C. The letter is dated, “Upper Egypt, a little above Minie, floating down the Nile, March 18th, 1823.” It was communicated for the Southern Intelligencer.

“For more than two months I have been travelling in Egypt, have stood on the top of the highest pyramid, entered the splendid tombs of the kings, and visited nearly all the ruins of the ancient Egyptian temples. I am now returning from Thebes to Cairo. In my journey, Mr. Frisk, Mr. Wolff (the Jewish missionary to Jerusalem) and myself have distributed among the Coptic Christians about 800 copies of the Holy Scriptures, or parts of them, and about 2000 tracts. This we have done with some fear and much caution. Many complaints have been carried to the Pasha against us, and we feel that our situation is peculiarly critical. We go unarmed and without any one to defend us, except him, who has said, “Lo I am with you always even to the end of the world.”

But whatever may happen, I rejoice that I am here. Whatever I may have done heretofore in the cause of Christ, I consider as nothing in comparison with what God has permitted me to do this winter for the churches in Egypt. To Him alone be all the glory. They are poor, de-

garded, benighted, and grievously oppressed by the strong hand of Mahomedan power. I have visited the Patriarch, dined with several of the Bishops, and seen a great number of their priests. I dined with one of the bishops in a house, which was as mean as any negro hut I ever saw in Carolina. The first room of his house, which I entered, was used for a stable for asses, the second for buffaloes, and his own apartments were very little superior to the stables. Almost every thing in Egypt looks like ruin and wretchedness. The prophecy of Isaiah with regard to this land has been literally fulfilled. I hope Christians in America will remember in their prayers the poor Copts.

For the Miscellany.

CHARITY.

1 COR. XIII.

Could I discourse in every tongue,
With eloquence of angel's song,
And all the glow of words impart
To fire with zeal the coldest heart,
So every clime should throng to hear,
And catch the sounds with ravis'd ear;
Still destitute of love alone,
With all its splendid gift my voice
Would only mock the cymbals tone,
A tinkling sound of meanless noise!

Could I with one prophetic glance,
Grasp all the futures dark expanse,
Or borne on Genius' pinions soar
Where knowledge never reach'd before,
So might my mind unaided scan
All mysteries of God to man,
And all the depths of truth explore,
Unfathom'd yet since time began;
Or had I Faith that I could shove
The loftiest mountain from its place;
If not consorted all with Love,
Worthless my every other grace!

Should I resign all I possess,
To feed the poor and clothe distress,
Nay die a martyr in its cause
To merit Heaven or man's applause,

And love be absent in the train,
My virtue and my zeal are vain!

When men of angry tempers rail
And fools with wanton words assail,
To pride and passion ever blind,
Love suffers patient and is kind.
When other praises men employ,
Love hears with unaffected joy,
Unconscious all of envy's flame,
But ever humbly'd scorns to blaze
An ostentatious selfish praise,
Or sound abroad a private claim.

In every station Love displays
An artless unassuming grace,
She never wears the robes of pride,
Nor courts the world to gain a friend,
Nor weaves a tinsel pall to hide
The blemish which she will not mend.
She never smiles on gilded vice,
Nor winks on sin in splendor roll'd,
Rememb'ring still that virtues price,
Metes not with rubies or with gold.

When Virtue and her sons prevail,
Love owns her high and pure delight,
But grieves when truth and justice fail,
And dark oppression tramples right.

When men of slanderous tongues proclaim
With proud contempt a neighbor's shame,
Love hears with wonder, pities, grieves,
And still to thoughts of mercy prone,
Each plea of injured truth believes,
And hopes, tho' she should hope alone.

Three flowers by Grace Almighty wove
In one bright wreath, Faith, Hope and Love,
Encircle here the Christian's brow,
And cheer the Christian's spirit now.
But greatest of th' ethereal three,
Love, Heaven born grace, shall ever bloom,
When knowledge, tongues and prophecy,
Shall wither all in endless gloom:
When yonder blazing sun shall veil
His glories in eternal night,
When Moon and stars, and planets fail,
Their glittering arch evanish'd quite!
Arrived on Canaan, happier coast,
In vision and fruition lost,
E'en Faith and Hope shall fade away,
But Love all buoyant still shall rise
On glowing wings, her native skies
And flourish in eternal day! JULIUS.
Near Shippensburgh.

NOTICE — An adjourned meeting of the Board of managers of the Cumberland Co. Bible society is to be held at the house of Rob't. M'Cord, on Monday Aug 4, at 3 o'clock P. M.

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